/308 cont./
796 time applause, or rather what we would call a ban /measured applause/ (1).

1. For this society knows "applause," chchamkha. Expression of the mountebank, "A ban!", chchamkhat âli-h, a locution in which Arabic and Chleuh /Shluh/ blend.

[794] In the enormous hubbub of the crowd and animals, a note of youthful and poignant tenderness coming from the heart sometimes rises on a single tone: some tt'aleb invoking the name of God. From the level of the crowd, of the commune, of the rural feast, this cry rises to another plane. It escapes the sociology of groups.

/309/ III. Individual Depassments

128 God among the Seksawa

"A god understood is not a god (1)."

1. R. Otto, Le Sacré /The Sacred/, tr. 1929, p. 45.

And this study would abandon the essential if it were limited to the rites, to the figures, in a word, to what can be apprehended from outside. On the inside resides the tremendum, "the mystery that makes one tremble."

114 On an August night a multitude descended the escarpments of
● 781 the Tichka. The festivity, the whole day, was in full swing. But the signal to return had been given already at the evening meal, for it was better to make the difficult stage of the Tabgurt, a six hours' march, in the coolness. A French visitor, by way of an unbelievable slope with hairpin bends, plunged into darkness that even dulled the trembling glimmer of the candle ends, entrusted himself to his mount. There was nothing else to do. This was an

/309 cont./

114 elephantine mule, which, by precautionary jerks in the darkness,
• 781 descended something as steep as the stairway of the Sacré-Coeur. The night was filled with cries: an indistinct crowd skipped along the road. One barely glimpsed a few moving spots in passing: whiteness of a garment furtively lighted. Long howls, with a sharp ricochet, cascaded from the rocky walls. Suddenly, all was silent and one heard a pure melodic phrase: stanza or litany. And anew, at 1,500 vertical meters, a clamor was let loose: "hâ, hâ, hâ, â â â..." The crowd came to itself in its cry. The visitor turned to his Mussulman companion, in the daze of the march at three o'clock in the morning. "They are afraid," the other one told him. "Afraid of what?" -- "Of the people of the mountain." -- "Where are they?" -- "You should know that the night is full of them."

781 Panic exaltation, mixed with irrational fear: raw religious moment. Here it was a case of a mass. But it is even more often a case of an individual. From the role of the crowd is then disentangled that of the specialist: marabout, initiate, doctor, t't'aleb, quaestor of science or maker of books of spells. And that of the faithful as person is disentangled.

128 /310/ Now, no one knows what takes place in the conscience of the Chleuh /Shluh/ when he prays, joins a brotherhood, pays a visit to the tomb of the saints. Or, what comes back to the same thing, one is reduced to knowing it by intuition. More scientifically, one would only have a choice between two methods: either the approximation by the numerous and arduous paths of modern psychology, which is not practicable for the moment; or a partial analysis, conscious of its discontinuity. In fact, that is the only path that remains open. If we were to neglect it, it would be better to refer to the descriptive literature, or, better still, to the talent of the novelist, in case one could be found to make felt, thanks to the suggestions of the fable, an infinitely synthetic and hidden reality (1).

1. See, for example, in another domain, some short stories of Ahmed Sefroui, and especially the work of François Bonjean.

/314 cont./

792 complicity with the heavens, a complicity that is bought with many indulgences or even at the price of money. Ethnology has made us familar with these incarnations, or these collusions: even though an Islamism that is never wanting, perhaps because it corresponds in the case at hand to a very keen critical sense, acknowledges for the agurram divine favor or gratification, but by no means association with the divine.

Not the slightest nuance of this famous "anthropolâtrie berbère" /Berber anthropolatry/ with which certain ethnologists rather indiscreetly regale themselves! And even, what is striking in the milieu, that all the consequences are drawn from such privilege, without the slightest ethical nuance being mixed up in [577] it. To each his role. The good believer strives for virtue. The marabout enjoys baraka and, accordingly, may make his entire life a feast or carnival: without reproach, he can be the fully natural man. One could say of /315/ him, parodying Nietzsche's phrase, that he has the right to be "the hottest of hot monsters" /Fr. le plus chaud des monstres chauds/.

792 The attitude of the faithful with regard to him is very clear
• 781 here: attentive and somewhat interested service, tender or secretly envious devotion, but realistic judgment, complete [778] moral independence. The baraka is revered, and, still better, "served," but strictly encompassed in a system of division of labor in which the marabout does not overstep the function imparted to him by belief and the mores. Consigned to his function, his exemptions, his exceptions, he must leave space, for the rest, for the civil order.

Men of God

792 Let us go on to more individualized types.

First the doctor. Our collection of the psychological paradoxes of the ground would not be complete if one did not mention at this place a learned citizen who left the montagnard sanctuary and hid from Z'init'. In Marrakech, moreover, he